THE WOMEN'S MISSIONARY MAGAZINE

—OF THE—

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"GO YE!"

And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

" Go forth, ye missionaries, in your Master's name; go forth into all the world, and, after studying all its false religions and philosophies, go forth and fearlessly proclaim to suffering humanity the plain, the unchangeable, the eternal facts of the Gospel. Dare to be downright with all the uncompromising courage of your own Bible, while with it your watchwords are love, joy, peace reconciliation. Be fair, be charitable, be Christ-like, but let there be no mistake.

Let it be made absolutely clear that Christianity cannot, must not, be watered down to suit the palate of either Hindu, Parsee, Confucionist, Buddhist or Mohammedan, and that whosoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise, or by the help of faltering hands held out by half-hearted Christians. He must leap the gulf in faith, and the living Christ will spread His everlasting arms beneath, and land him safely on the Eternal Rock. I have said enough to put you on your guard when you hear people speak too highly of the sacred books of the East, other than our own Bible.

Let us not shut our eyes to what is excellent and true and of good report in these books, but let us teach Hindus, Zoroastrians, Confusionists, Buddhists, and Mohammedians, that there is only one sacred Book that can be their mainstay, their support, in that awful hour when they pass alone into the unseen world. There is only one Book to be clasped to the heart—only one Gospel that can give peace to the fainting soul then. It is the sacred Volume which contains that faithful saying worthy to be accepted of all men, women and children, in the east, in the west, in the north and in the south, " that Jesus Christ came into the world to save sinners."—Sir M. Monier-Williams, LL. D.

A Brief Study of Africa.

By Rev. Thomas Moody, American Baptist Kongo Mission.

AFRICA is roughly divided into North, Central, and South Africa.

1. North Africa is mostly under British and French rule. England has access to the Sudan by way of the Nile from the Mediterranean, and by the Niger from the west coast. This is, roughly speaking, a territory of six thousand square miles, with a population of about sixty millions. France has access to the Sudan by way of Algiers in the Mediterranean, and also from Senegal on the west coast.

A very successful missionary work has been carried on in Egypt and Sudan by the United Presbyterians. They commenced work in 1854, and from that time to the present the Lord has wonderfully blessed their undertakings. We are told that from the beginning to the present time the church membership has numerically doubled every five years, and they now have in church fellowship eight thousand.

2. South Africa is a country embracing three million square miles, with about fifty million people. These are mostly under British rule. Portugal holds the east coast and Germany the west coast of this part of the continent. This portion of the country is covered pretty fairly with missions. Nearly all denominations are working here, and are organized into unions and assemblies; besides doing work among the white population, they are also doing some work among the native peoples. Several societies of Europe and America have work in this region.

3. Central Equatorial Africa. Here we have a section of country stretching from ten degrees north of the equator to ten degrees south of it, containing about forty million square miles, and an estimated population of fifty millions. It is the worst section of the world for white men to attempt to live in. This country is occupied by Germany on the east and also on the west coast; the British also are on both coasts. The Portuguese are on the west coast, and also the French are on the west coast and the Kongo. Independant Kongo State is in the center, with the king of the Belgians as its sovereign. Roughly speaking, one out of every three who go from Europe or America to this country dies or returns home; the others are usually able to stay for several years.

The Church of England Missionary Society labors in Uganda, on the east coast, and God has wonderfully blessed the work from the days of Mackay till now. They have passed through persecutions and revolutions and trials of all sorts, but their work has spread as far as Toro, at the south of the Albert Nyanza. There is a church there now of five hundred and sixty-three members, where five years ago there was not a single Christian. This work was started by the Uganda native evangelists. At the present time they have over two hundred out-stations and seven thousand church members. This work was begun in 1876, as the result of Stanley's letter to the London *Times* and the New York *Herald*, in which he appealed for some godly, practical missionaries to come out and teach king Umteza and his people the way of life.

The British Congregationalists are laboring at Lake Tanganyika, and the American Congregationalists at Benguella, on the west coast. The British Wesleyans have a grand work at Sierre Leone, where they have labored for years, and now they have one hundred and fifty out-stations and twenty thousand church members. The Basel Missionary Society is laboring at Lagos and Camaroons, where they have ninety-

seven missionaries and eight thousand church members.

In all Africa there are two hundred missionary societies at work, and they enroll half a million church members and a half million adherents.

4. The Kongo Independent State. Here we have a section of country of a million square miles, or as large as the United States east of the Missisisppi River, with about twenty million inhabitants. The stations stretch from the mouth of the Kongo to Stanley Falls, a distance of fourteen hundred miles inland. Between Stanley Falls and Toro is a distance of four hundred miles before we have another link in the chain of missions across Africa.

The Congregationalist Bolo missionaries are working on the Lulanga River, the Southern Presbyterians on the Kassai. Both these rivers are on the right bank of the Kongo, and empty into it far in the interior.

God has wonderfully blessed these Kongo missions. There work was only begun in 1878, the year following Stanley's descent of that mighty river, and now, in that country where life was not safe, there are Christian towns—towns which are as Christian as any we can find in America: and all this has been brought about in the last few years! We thank God and take courage, knowing that he that has blessed, will bless.

A word more about Sudan and the northern portion of the Kongo. Here we have a vast country occupied by European governments and traders, yet up to the present the missionary has scarcely entered it. Here is a vast territory fo four million square miles, a country as large as our own, all open and waiting for the Gospel. How long shall they be kept waiting? Ethiopia is stretching out her hands unto God, and shall we not embrace this opportunity? For four hundred years Europe and America stole Africans and made them slaves. At the present Europe has possession of eleven-twelfths of all Africa; only Liberia and Abyssinia are left. Do we not owe them something—the best thing we have: the Gospel of the Son of God? —*Missionary Review.*

Religions of Africa.

By Sarah J. Reid, Springfield, Ohio.

ONE in referring to the Religions of Africa, writes, "The missionary returning from Africa is often asked, 'What is the religion of the people,?" If an exact man he will answer, 'I don't know'." There are several reasons for this lack of knowledge, among them are:

First, the vague ideas of the people concerning their beliefs, due largely to the fact that the majority of them have no written language and their theology consists of oral traditions handed down from one generation to another.

Second, the reluctance of the people to tell foreigners what they do know; for, they say, "White man's knowledge has given him power. There is little left of land, authority, women and wealth in our country that he has not seized. Shall we add to his power by telling him the secrets of our spirits?"

However, careful observation and patient inquiry have revealed the fact that every tribe has some idea of a Supreme being. About three and one half millions believe in God as God and Christ His Son their Saviour. While Mohammedanism, with its message—"There is no God but God, and Mohammed is His Prophet," holds under its sway about fifty millions of souls, and

about one hundred and ten millions are Pagans, who believe in a "Great One" who is so far away that He cannot harm them much, so inaccessible and so indifferent to human wants and woes that a petition to Him would be almost in vain. But between Him and them is a great multitude of spirits having the power to help or hinder them. These they dread and fear for they are everywhere on land and sea, in the fire and even human beings are possessed by them.

One class, the Awari, are regarded as guardian spirits. These inhabit mountain tops, deep caverns and large forest trees, and their devotees must pass them in silence or with an invocation, with bowed and bared head, and leave an offering—a pebble, leaf, shell or anything convenient. These spirits have no priesthood, but have intercourse directly with men, while other classes of spirits have the priest or medicine man as mediator between them and the people.

There are traces of idol worship in some of the tribes, but this form of idolatry is not prevalent in Africa. Fetichism seems to be almost universally practiced. "A fetich is some material object in which a god or a supernatural power is supposed to dwell." These are used as charms or amulets and are worn on all parts of the body to keep off disease. They are placed around houses, fields and villages to keep off hurtful influences. Any substance as a stick, stone or piece of cloth, may be used as a fetich, but those most commonly used are skins of animals, especially the tails of bush cats, horns of antelopes or goats; nut-shells, snail shells, bones, either human or animal.

When a fetich is desired a priest is consulted. This learned man is supposed to have the ability to conjure a spirit into a material object and subject its power to the one designated. The priest or doctor prepares the fetich according to the object desired. For example, to give the possessor bravery or strength, some part of a leopard or elephant is used: to give cunning, some part of a gazelle; to give wisdom some part of a human brain; to give courage, some part of a heart; to give influence, some part of an eye: and so on for a multitude of qualities. This special ingredient is mixed with the ashes of certain medical plants, pieces of calcined bones, gums, spices, resins, and even filth, portions of the organs of animals and human beings (preferably eyes, brain, heart and gall bladder) especially of enemies and white men. These are compounded in secret to the accompaniment of drums, dancing, invocations, looking into mirrors or limpid water to see faces. The bone or shell is then filled with the mixture or the stick or stone is smeared with it. If, however, the one seeking the fetich wishes to obtain an influence over another he must help the priest by procuring hair, finger nails, or best of all, a few drops of blood of the one over whom the influence is desired and these must form part of the mixture. Even after all this careful preparation the owner of the fetich must test it to be certain that the spirit has been lured into it. If he is successful in his undertaking, when he makes the test, he accepts the fetich and places implicit confidence in it to meet all his physical needs, but it has no relation to his spiritual needs. If he fails the spirit has either not entered it or is not powerful enough to meet the demands made upon it, and is either cast aside as worthless or sold to foreigners as a curio.

In almost every village, in interior Africa, one may see a small hut in which hang charms or by which grows a consecrated plant. The people believe that the spirits inhabiting these are propitiated by offerings of food. But in any special emergency a blood sacrifice is required and a fowl, sheep or goat is placed at the door of the hut as an offering. In case of an extreme emergency even this does not satisfy the spirit but a human sacrifice is required. It is told of

an African king that at one time when defeated in battle, he retired to his capital city and, finding it in imminent danger of attack, called together his magicians and inquired what should be done to propitiate the offended spirit. They at once assembled the people before the city, and two holes having been made in the ground, began their incantations. When, at length, the people were wrought up to a frenzy ready to commit any atrocity, one of the wizards pointed to a girl as the victim for a sacrifice. She was immediately seized, her feet were thrust into the holes prepared and the earth was filled in around her until she could not extricate herself. Wet clay was then brought and kneaded around her until she was entirely encased. This proved an "invincible fetich" and the enemy retired terrified. The pillar stood for many years and protected the city from another attack by the enemy.

These people regard writing as an evil fetich. Near the close of Henry M. Stanley's journey the savages saw him writing in his journal and immediately demanded that it be burned because it would cause them sickness and death. The traveler secretly substituted a copy of Shakespeare's works and saved his life by allowing the natives to burn it.

This abject fear of evil fetiches has led to the practice of the black art or witch-craft; in which a fetich is believed to cause sickness and death and is prepared with that purpose in view. The natives regard the use of fetiches simply as a protection against evil as legitimate and use them openly, but they admit that in the practice of witch-craft fetiches are used in a criminal way and when thus employed it is done in secret and the practicioners are called "wizards" and they are thought to be responsible for all the deaths in Africa.

Since the people believe that there is no such thing as death from natural causes, even though one die by accident, is killed in battle or in the chase, it is due to witch-craft and a witch doctor must be consulted, who, after various incantations, points out the one guilty of bewitching the deceased, by spreading medicine on his path or in his hut, or by making an image of him and piercing it with a needle, or in another of the many ways known only to the wizards and witches. The guilty one is then either tortured until confession is made, when execution follows, or is submitted to the ordeal of drinking inbundu poison which causes only nausea if the one accused is innocent, but if guilty it produces vertigo, in which case the victim is beheaded. Then the body is hacked to pieces amid the beating of drums and the frenzied shouts and curses of the people, in which even the near relatives must join heartily, lest a half-hearted participation would expose them to a like fate. In many cases more than one is accused and all the victims are submitted to the above treatment. But what are some of the effects of these cruel superstitions in Africa?

Briefly, First. The depopulation of the country. For every one who dies at least one life must be sacrificed to atone for the crime, and among some of the tribes, notably the Dahomans, when a soverign dies he must be accompanied to the spirit world by a great retinue, consisting of wives, eunuchs, singers, drummers, soldiers and other attendants until the number slain amounts to five hundred at one time. Afterwards when any event of note takes place in the kingdom a slave must be slain that his spirit may carry the news to the "paternal ghost." Beside this at the "Annual Customs" all prisoners taken in war during the year and all criminals must be sent to join the retinue of the king.

Second. The constant fear in which these people live. Fear, because of the spirits around them ready to harm them at any time if they offend them, and because of the constant danger of being accused by the witch doctor of having caused some one's death and this keeps the people restless and unhappy. "The

natives of Africa, though so thoroughly devoted to the use of fetiches, acquire no feeling of security in consequence of using them. Perhaps their only real influence is to make them more insecure than they would have been without them. There is no place in the world where men feel more insecurity. A man must be careful whose company he keeps, what path he walks, whose house he enters, on what stool he seats himself, where he sleeps. He knows not what moment he may place his foot or lay his hand upon some invisible engine of mischief, or by what means the seeds of death may be implanted in his constitution."

Third. A spirit of distrust has grown out of the use of fetiches. There is no confidence between man and man. Every man mistrusts his neighbor; the husband distrusts the wife, thus the distrust throughout the tribe, people constantly associating, yet with an ever present suspicion of one another. What can be done to meet these evils and overcome these superstitions?

Much has already been done. Africa today is better than Africa was fifty years ago, because of the influence of Christians missions and prohibitory laws of the civilized nations now governing the people. But much remains to be done. These superstitions are so deep rooted that it will take generations to eradicate them. The missionary must give "precept upon precept, here a little and there a little." The work will be slow, but the gospel of Christ is powerful to save to the uttermost, and if America and the other Christian nations arise and answer the appeal that the African boy made to the traveler when he said, "O, sir, when you go back to your far country America let them send men to us poor people to teach us from that which you call God's mouth, meaning the Bible." "Then shall the Sun of Righteousness arise with healing in His wings and Africa shall be saved."

Notwithstanding all these obstacles the Christian church is bound to make Christ known to the Mohammedan world. To deny this is to deny our faith altogether. If it is done quietly, patiently and wisely it will be found that these difficulties are not so great as they appear. The Mohammedan has a very false conception of what Christianity is, and few Christians, even in our theological schools, have any better understanding of Mohammedanism. It is doubtful whether we can understand its power as a religion by any study of any books although great progress has been made in this direction within fifty years. We must know the people personally and sympathetically before we can feel that we understand their faith or make them understand ours. We must distinguish between characteristics of race and religion, as well as between theoretical and actual Mohammedanism. All this takes time; and as they have somewhat the same things to learn about Christianity, it will be long before there are many converts. We must learn something from the patience of God. But we must do what we can without delay.

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Womanhood is unmeasurably degraded and even brutalized. Polygamy is universal. There is no limit to the number of wives a man may have, excpt his ability to buy them. And the number of goats he pays for a wife represents her value to him. She is reckoned among his possessions along with his cattle and goats. The human cattle! What a sight for heaven to look upon.

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I have seen the women dance until they fell in convulsions at my feet. Thus the sad, sickening struggle in the dark goes on; the universal good consciousness gropes for the light. The end of all this is in keeping with what has gone before. Nine-tenths of the dead are not buried at all. A strap is fastened about the ankles, the body is dragged into the bush, at night there is a carnival of wild beasts, and in the morning—a few scattered bones tell the tale of what had been the temple of an immortal soul.

Liquor Traffic--The Greatest Hinderance to Christianity in Africa.

THE introduction of Christian missions into h athen lands suffers everywhere from the license of political powers to follow close with vice, rum and ruin. Strong drink as furnished by nations known for their Christianizing and humanitarian institutions is an awful travesty upon the Christian religion.

The mission of the Christian church is to promote the glory of God as the highest well being of man and yet in the discharge of this mission it is confronted in fierce and unrelenting antagonism by Satan and all the agencies of evil. The drinking usages of so-called polite society are largely responsible for the condition of unfortunate humanity in less favored lands than ours. The drinking usage of civilized and educated citizens in Europe and America are doing more to prohibit prohibition at home and abroad than any other influence or power in the world. No manufacture or political party would dare usurp the authority they now so determindedly practice of the Christian church, either in Europe or America were what she professes to be. At every step in the progress of Christian work at home, and where Christian missions are striving to give its beneficient and preserving power to heathen lands, the determined and damning influence of strong drink manufactured in so-called Christian lands and carried with license and protection along with the gospel, is a rebuke to our Christian citizenship and a disgrace to our own land. Missionaries must meet this curse without seemingly any recourse to their native land and its legislation.

A Persian missionary relates that if a Mohammedan is seen drunk, it is a common remark that "he has become a Christian." We recall, also the incident which may be familiar to many. "When it was urged upon a chief of a Mohawk tribe that he should allow a missionary to come and dwell among his people, he replied: "What you preach?" "Preach Christ?" "Yes," answered the missionary. The chief towering to his full height, broke out, "We don't want Christ. Once we were powerful; we were a great nation; our young men were many; our lodges were full of children, but Christ came and brought the fire water. Now we are weak; our lodges are empty; our hunting grounds are deserted; our council fires are gone out. No! we do not want Christ. Go away." Thus making the preaching of the gospel of no effect either to them that bear and profess to believe, as also hindering the free course of the Gospel as it is wont to flow to all nations.

If the word abstainer and professing Christian were synonymous in Christian lands the liquor traffic at home and in foreign lands would be far less lucrative than it is and the sin of drunkenness would appear far blacker than it does now to Christians. A few of the unnumbered instances of the depraving and demoralizing experiences resulting from the importation of liquor into foreign lands are narrated, and we trust the effect of this study may be to persuade every student of *Christus Liberator* to become responsible for an active warfare against the awful sins of intemperance, and selfish greed in the manufacture and importation of intoxicating drugs.

EDS.

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Perhaps nothing furnishes a better and more deplorable illustration of the state of affairs in Africa than African liquor trade; not only frequently, but well nigh invariably, the ship that bears one or two missionaries to convert the African, carries also thousands of gallons of rum to damn him.

The *Roquelle* was loaded to its utmost

capacity with the usual cargoes for the African trade. A heavy charge of rum was a conspicuous item. This came principally from Boston, whose rum and religion constitute a puzzle which Africans and philanthropists have tried to solve. When I was introduced to the black Ashantes, they were informed that I was an American. "Ah Melican man, eh?" said the chief, "Melican lum plenty good, you got Melican lum?" This was all he knew of America. I could not elicit anything more about my country from him than this testimony to the far-reaching influence of New England culture. During a recent period of four years 30,000,000 gallons of strong drink were shipped from Europe and America to help in the work of civilizing Africa!

Missionaries assert that their worst enemy is not witch-craft, native depravity, licentousness, nor old race superstitions, but *rum* from their own Christian land. One expresses the general conviction thus: "I would rather face heathenism in any other form than the liquor traffic in Africa." . . . . . Christian public sentiment in civilization, against the liquor traffic in Africa, is just as essential as it is against the iniquitous business in the home land. Most of the foreign powers interested in Africa realizing the uneconomic feature of destroying Africa's peoples with rum, endeavor to control the trade. Sir George Goldie, the foremost commercial statesman in British Nigeria, and virtually the founder of the protectorate, voiced the common sentiment of those at once humane and economically wise. "I speak from sixteen years experience and I say confidently that unless immediate steps are taken to stop this traffic—not by higher duty, but by *absolute prohibition*—a state of things will soon be brought about that must ultimately lead to the entire abandonment of the country. I can not believe that the conscience of Europe will long allow that the vast populous regions of tropical Africa should be used only as a cess pool of European alcohol." . . . . . To the British administration, Khama, a chief ruler in South Africa said: "I dread the white man's drink more than the assegaies of the Matabele, which kill men's bodies and are quickly over; but drink puts devils into men and destroys their souls and their bodies forever. *Its wounds never heal.* . I pray your honor never ask me to open even a little door to the drink." As the result of this straight-forward courage and rule of Khama, which succeeded his accessions to chieftianship, an entire savage tribe in Bechuanaland has been converted into a peaceful agricultural Christian people.—*Extracts from Daybreak in Dark Continent.*

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The African can never be a moderate drinker; the appetite once formed, he has no control and under its influence is maddened. Joseph Thomson, who led three expeditions into Eastern Central Africa, writes: "I traveled and suffered, inspired by the idea that I was doing good in opening new lands to commerce and civilization; but all satisfaction was blighted as I felt that what little I had done were better undone, and Africa would better remain the dark continent, if such must be the end of it all. Underneath the cry for "gin" I seem to hear the reproach, "You see what Christians have made us." As things stand in many places, I translate this cry of opening Africa to civilization as really opening it to European vices, old clothes, gin, rum, powder and guns. Truly, liquor has been well termed, the "*devil in solution.*"—*Missionary Outlook.*

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Rev. Charles S. Morris says: "As I have witnessed the unutterable horrors of the rum traffic on the west coast, as well as in South Africa, I shall gladly embrace the opportunity to let the civilized world know something of the sickening details of a traffic of which it might be truly said, 'Slavery slew its thousands but the rum traffic is slaying its millions.' I traveled up and down the coasts in

boats which were simply wholesale liquor houses—rum in hogsheads, rum in casks, rum in barrels, rum in kegs, rum in demijohns, rum in stone jugs; and the vilest rum that ever burnt its way down men's throats."

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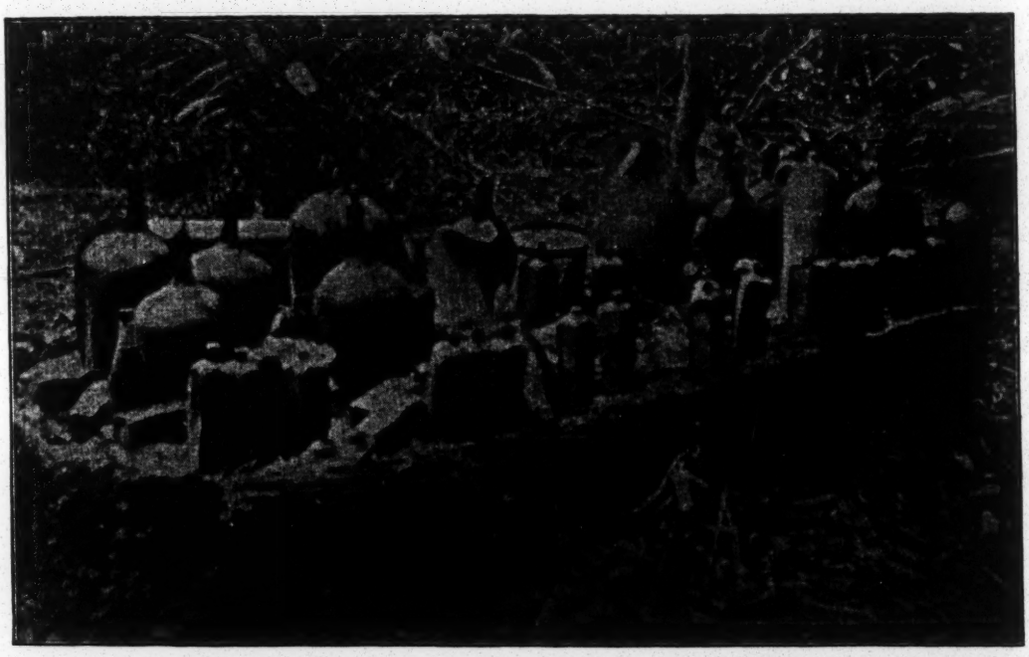
What an awful many-sided charge the vast cloud of butchered African witnesses will have against the civilized world in the day of judgment! Africa, robbed of her children, rifled of her treasures, lies prostrate before the rapine and greed of the Christian nations of the world. A



One of the countless African graves of native rum victims, with the customary decoration of empty rum bottles and demijohns. From photograph taken by Wm. A. Raff, missionary to Congo.

slave pen, and battle field for ages, Christian nations instead of binding up her wounds, like the good Samaritan, instead of even passing by leaving her alone, like Levite and Priest, have come to her with ten thousand shiploads of hell's masterpiece of damnation RUM that is turning her children into human cinders THAT HAS TURNED THE ENTIRE WEST COAST INTO ONE LONG BAR-ROOM FROM WHICH NO FEWER THAN TWO MILLION SAVAGES GO FORTH TO DIE EVERY YEAR AS A RESULT OF THE LIQUOR TRAFFIC.—"*Intoxicants and Opium in all Lands*" *by Wilbur F. Crafts.*

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Rev. James Johnson, the native pastor of the island of Lagos, who was sent by the Christians of that place to plead their cause before the English Parliament, closed his testimony before a committee of the House of Commons with these words: "The slave trade has been to Africa a great evil, but the evils of the rum trade are far worse. I would rather my countrymen were in slavery and being worked hard, and kept from drink, than that the drink should be let loose upon them. Negroes have proved themselves able to survive the evils of the slave trade, cruel as they were, but they show that they have no power whatever to withstand the terrible evils of the drink. Surely you must see that the death of the negro race is simply a matter of time.

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David A. Day, for twenty-four years a missionary in Liberia of the Lutheran church of the United States, once wrote as follows: "In a few decades more, if the rum traffic continues, there will be nothing left on the west coast of Africa for God to save. The vile rum in this tropical climate is depopulating the country more rapidly than famine, pesti-

lence and war. Africa, with the simple Gospel of Jesus, is saved, but Africa with rum is eternally lost; for the few missionaries that can survive there can not overcome the effect of the river of strong drink that is being poured into the country."

The lamented Dr. Albert Bushnell, for thirty-five years a missionary of the Presbyterian Board in the Gaboon Mission, made the following statement a short time before his death, "Alcohol is the burning curse of Africa, and the *traders, with scarcely an exception, are remorseless as the grave.*" Some people wonder why the coast tribes of Africa waste and disappear. It is no wonder to one who lives there with his eyes open. "If I were an Apollo or Chrysostom, I should like to go through all the churches of the land, persuading and entreating every member for Christ's sake to abandon the intoxicating cup and prohibit its sale. I would call aloud to all friends of missions, if you love the Church of God, help, help to dethrone the demon of intemperance—our reproach before the heathen, the blight of our churches!"

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Some Measures for Temperance Reform.

That intemperance is a curse to society is a truism in morals. It destroys the character, the economic worth, and the practical usefulness of its victim, and turns him into a center of demoralizing influences. He becomes, in fact, a dangerous element, an incubus, and in the end an outcast from society. It cannot be ignored in this connection that the introduction of intoxicants into non-Christian lands—especially Africa—is a crime for which the greed and depravity of unworthy representatives of civilization are largely responsible.

It must be a relief to Christian sensibilities that missions the world over are contending earnestly against this giant curse. Great honor is due to the world-wide efforts of the Women's Christian Temperance Union, which has sent to the foreign fields a succession of accomplished missionary advocates of temperance, to quicken devotion to principles, and promote helpful adjustment of forces in unchristianized lands.

Organized societies in Christian lands, having in view the protection of native races from the ravages of strong drink, have also accomplished a valuable service. . . . . The story of the great polyglot petition of the *World's Woman's Christian Temperance Union* is well known, and it was the testimony of the late Miss Frances Willard, the originator of the idea, that the organization of which she was President had been greatly aided by missionaries in all parts of the world, whose sympathy and practical co-operation had been of the highest value.

Miss Willard's own testimony is notable and worthy of repeating here, she wrote, "It is needless to say that but for the intelligent and consecutive work of foreign missionaries, the world's W. C. T. U., now a living organic force, would be merely a plan on paper."

In foreign fields, with hardly an exception, Christian missions have organized bands and societies for the advancement of temperance work and the restoration of the fallen and are endeavoring through every channel of influence to restrict the manufacture and sale of intoxicants and to prevent their use by native converts. The cause of temperance has its place on the program of missionary conferences.

It is advocated in the papers and periodicals, issued for circulation among natives, and has an honored prominence in mission literature. Mr. Chamberlin has given the matter of the liquor traffic on the coast of Africa great consideration, and finds that eighty per cent. of the total revenue of the Niger Coast Protectorate, and sixty per cent. of the revenue of the Gold Coast and Logos are derived from the liquor trade. There is reason to hope that the British Foreign Office will make the effort to secure an international agreement with a view to the limitation of the traffic.

Sir George T. Goldie, K. C. M. G., President of the Royal Niger Company, has recently said that he has long been convinced that the whole African movement will end in failure, unless European spirits are practically excluded. He characterizes the rum traffic as, "by far the most important African topic of the day." It is interesting and hopeful to note that throughout all the missions of the West Coast of Africa there is a vigilant and vigorous temperance movement to arrest the ravages of this dread enemy of the African.

In the Congo Valley, the missions of the American Baptist Missionary Union have instituted severe prohibitive measures upon the subject of intemperance, requiring *total abstinence* of all church members. "We fought for temperance," says the Rev. Henry Richards, in a recent report of his station, Banza Manteka, "and now we have a strictly temperance church." If we pass to Egypt and the northern coast of the Continent we find missions to be the same saving power, and almost the only thorough going and consistent influence in favor of abstinence. It may be said in fact that Christian missions in Africa are fighting the battle of temperance with zeal, and that they represent a most important phase of organized effort in that direction.—*Extracts from Christian Missions and Social Progress by J. S. Dennis.*

From a Cloud of Witnesses,

The Psalmody Conventions have given Testimony to the Authority, The Importance, The Duty, The Suitableness and The Sufficiency of the Psalms as the Exclusive and only Authorized Book of Songs for public and private Worship.

"SING UNTO THE LORD WITH THE VOICE OF A PSALM."

"LET US MAKE A JOYFUL NOISE TO HIM WITH PSALMS."

"SONGS LIKE THE PSALMS WHICH HAVE STOOD THE TEST OF 3000 YEARS CONTAIN A GERM FOR ETERNITY."—*Thuluck.*

"THE PSALTER IS THE FIRST HYMN BOOK OF THE CHURCH, AND WILL OUTLIVE ALL OTHER HYMN BOOKS.—*Philipp Schaff.*"

"THE PSALMS ANSWER TO THE GOSPEL FACTS. THEY NOT ONLY PROPHECY THOSE FACTS; THEY CELEBRATE AND SING THEM." —*William Alexander in Bampton Lecture for 1876.*

"ALL THE WONDERS OF GREEK CIVILIZATION HEAPED TOGETHER ARE LESS WONDERFUL THAN IS THE SINGLE BOOK OF PSALMS." —*William Gladstone.*"

The above testimonies to the value and place of the Psalms for praise in worship were displayed on large stretches of muslin in the auditorium, vestibules, adjacent rooms and galleries of the Sixth Church Pittsburg, in preparation for the Psalmody Convention, Mountain Jessamine and their red berries, were hung over these sentiments, also twined through every railing and festooned from many sides and corners, giving an effect, to the handsome and commodious building, of nature's bountiful reception, in harmony with the hospitality and cordiality the church has pronounced herself to be on all great occasions.

This commodious church is said to be the handsomest building erected to exclusive psalm singing since the Temple of Solomon was built. Not only have these walls accommodated large audiences attending the Missionary and Psalmody conventions of our own church but also their State Sabbath-school Convention, at which time John Wanamaker fell in love with the Psalms for praise

service as provided for use by the Sixth church.

Two thoughts in connection with this Convention stay by us: First, it was surprisingly, surpassingly great in preparation and thought. No words if available, can do it justice; only the careful study of the printed volume can give understanding and due value to the admirable program and its complete realization. It is not too much praise to give to these addresses, including those who presided over each session and introduced the speakers, to say that they were uplifting and sublime in the theme undertaken. The absence of any uncomplimentary comparison with church bodies not using the Psalms exclusively was becoming and appropiate and reflected credit and gave dignity to the great occasion. In the few instances where it was attempted, there was no response, unless of disfavor, from the audience. Indeed nothing is ever gained, nor influence extended, if we employ any other than doctrine and example in the dissemination or instruction of church principles. If people ask questions honestly, they have a right to expect intelligent and helpful answers. The topical arrangement, the thought and instruction contained in the addresses, surpassed all expectations and those of other denominations who sat with us as brethren in Christ doubtless received great benefit from the admirable exposition of the psalms for praise in worship, as well as those who adhere to exclusive psalmody. Each saw and realized that there were volumes of beauty, edification and suitableness for praise in the great Psalter of the ages.

Second, the other thought which stayed by us throughout this week of blessednesses and praise, preceding this program is the strange absence in the history of our church of a like event. We are compelled to say that if, instead of being obliged to denominate this as the *first* there had been, during the years the Psalm singing church has been pushing her missionary enterprises both in foreign and home fields—if during the years of her substantial growth, she had not only unfurled her banner as a missionary church, but had also been teaching her own and other children who have come into her communion her distinctive principles; had taught them in the home and from the pulpit more frequently a more definite understanding of the value and use of exclusive psalm singing, there would not be today the necessity for apologizing in so many instances where our church principles have been abused. Yet not entirely is the membership to blame when one instance after another is overlooked by pastor and session.

The United Presbyterian church can not free itself from these and other abuses o its distinctive principles, on the ground that the singing of the Psalms "*four or more* times on the Lord's day," is teaching her membership the importance and the exclusiveness of psalmody for worship elsewhere than within her own walls.

Rarely is there a case of discipline for any abuse of our distinctive principles, and the thought that comes uppermost, notwithstanding this exalted occasion, and the one to follow in Chicago, which no doubt will compare in every respect to the one at Pittsburg, is this: Will this great influence permeate the membership of the church? Will the pastors be quickened to firmer and more appreciable obligation to teach, to acquaint and to uphold these principles? Will the Theological seminaries send out more loyal leaders of psalmody? Or will the church continue to suffer and apologize for those who love to stray away and contend that exclusive psalmody is only confined to the "*four walls of the United Presbyterian Church*?"

The Psalms of David should be sung to simple and unostentatious music, then their edifying and inspiring sentiments will not be confused and drowned in the volume of discord for which they never harmonized. We have been on the mountain top of privilege and instruction;

our hearts are quickened to sing more reverently, and we desire greater understanding and devotion to praise than ever before. May there follow these two great Conventions of exposition and teaching of the Psalms a hallowed and obedient loyalty to our vows.

The discourse, "The Psalms and the Young," appealed to the audience, and was appropriately followed by a most delightful scene. A large number of the smaller children of the Sabbath-school, under the direction of Mrs. Russell and Miss Hill, marched into the audience room singing. They continued to sing the psalms that were sung ages ago, and with understanding and simplicity. The congregation joined with them in their closing psalm as they marched through the aisles and left the church echoing with their youthful praise.

The Chicago Convention, now in progress, will add to this volume of praise and instruction. Only from the Pittsburg Convention have we made our brief quotations. For all our privileges and blessings let us *Serve the Lord with gladness and come before His presence with Thanksgiving.* PRAISE YE THE LORD.

M. E. M.

WE DECLARE that it is the will of God that the songs contained in the book of Psalms be sung in His worship, both public and private, to the end of the world; and in singing God's praise these songs should be employed to the exclusion of the devotional compositions of uninspired men.
—Art xviii of testimony of the United Presbyterian Church.

TESTIMONIES.

We rejoice in the privilege of placing before our readers upon the pages of the WOMEN'S MISSIONARY MAGAZINE the following testimonies gleaned from the exhaustive discourses covering the whole range of psalmody for worship and praise. The speakers represented every department of our church.

"No other book of songs has sanction in the Bible."

"There is no other book in the Bible wherein the word 'saves' and 'salvation' are found so frequently as in the Psalms."

"The key to the entire Psalter is the pierced hand of Christ."

"Christ while on earth quoted more largely from the book of Psalms than from any other portion of the Old Testament."

"Many of the Psalms would be meaningless were they not intended for New Testament times."

"Take Jesus out of the psalms and you take the kernel and leave only the husk."

"If you could have but one book, it would be the book of the Psalms containing the whole will of God."

"Psalms are suitable to any revival; no revival can be a true revival that does not give God all the praise."

"The crusades may be called a form of revival. The psalms had a conspicuous place in the crusades."

"To sing these Psalms and not send them forth to other nations is calling down God's judgment upon ourselves."

"Give the Psalter songs a chance and

God will vindicate their truth to the minds of the young."

"The young appreciate the Psalms. . . The Psalms not only appeal to the young, but they are touches of the Divine hand and the children's voices are heard in the praises."

"But one book has been labeled praise by God Himself, and that is the book of Psalms; hence it is the authorized book of songs for all God's people."

"The church was largely sung into existence during the reformation through the use of the Psalms."

"God knew what he was doing when He supplied the book of Psalms for His church and what He does is always right."

"There is not an attribute of the Deity but we can sing of it in these songs of the ages."

"The Psalms need no amendments or addenda as do the hymns of human composition."

"The heart of the Psalter is Jesus Christ. We do not need more of a Psalter for the church, but the right spirit in the hearts of God's people to sing them."

"A Christless book of praise would be as a censor without incense."

"No trace of any songs outside of the Book of Psalms can be found as used in the New Testament times."

"If God had considered the Psalms of the Old Testament as unsuitable or inadequate for New Testament times he would have provided another form of songs. As He did not, we can believe that they are to be used until the end of time."

"The most eminent Christians in all ages have resorted to the Psalms for words with which to express their love and gratitude for a Saviour."

"It gives interest to the Psalms we sing to-day to know they are the same as sung by Christ and His disciples."

"When God gave the Psalter He did it to meet a need of the church for all time."

"The Psalms express more fully the experience of a religious believer than any other book in the Bible. All men of every faith can sing and teach the Psalms and not fear error."

"The matter of universal praise might be adapted by all, in the book we all believe."

"God is the theme of the Psalter; no other book exalts God so much."

"The inspired Psalter as a manual of praise has a right to a place in every Christian church."

"God has told His people how to pray and how to give; it would be strange if He did not tell them how to sing, and Christian worship is simply to follow His teaching."

Study for the Month.

JANUARY—THE DARK CONTINENT.

(First Study in Christus Liberator.)

1. Report of our own missions, both home and foreign, for the past month.
2. MAP TALK—An outline of the coast of Africa; the four rivers, Nile, Niger, Congo, and Zambezi; the four lakes, Victoria Nyanza, Nyassa, Tanganyika, and Lake Chad. Locate the mountain ranges and Desert of Sahara, and Kalahari. The formation of Africa has been described as something like an inverted saucer. It is rimmed on a large part of the coast by a narrow strip of low land, extending from 50 to 200 miles from the sea. From this narrow strip the country rises rapidly to an elevation of from 2,000 to 3,000 feet, with here and there a lofty mountain peak. The rapids in rivers, caused by the abrupt rise, largely prevents navigation. The scarcity of good harbors has had much influence in delaying discovery in the interior of Africa. The whole interior is a vast tableland, and in this hollow lie the great lakes from which flow the mighty rivers that drain the whole country. Describe the climate of different sections, products, and natural resources.
3. Religions, Mohammedan and Pagan—Follow instructions given on page 57 of Christus Liberator for map of religions in Africa. Very briefly give the characteristics of each.
4. Position of Women—This topic and the previous one, so closely related, make plain that the degradation of women is the result of their religion, and not inherent cruelty, which disappears among Christian natives.
5. Liquor Traffic—The greatest hindrance to Christianity in Africa.
6. The Slave Trade—What has been accomplished for its abolition.
7. Discussion of the chapter.

HELPS

LEAFLETS—Social Life of African Women, 2ct; Home Life in Africa, 2ct; Brass Rods and Beads, 2ct; (Money in Africa) The Witch Doctor, 3ct; Questions and Answers on Africa, 5ct; Intemperance in South Africa, 1ct; Cicero's Call, 2ct. Send for any of these to Miss Elizabeth Caughey, Otto, Pa.

For the Map Talk prepare a large outline map according to program. If it is impossible for the member to draw outline, a large outline map giving the rivers and lakes, to be filled in as the study progresses during the year, can be secured from The American Board, 14 Beacon St., Boston, price 15cts. Miss Caughey can furnish a smaller map in colors at 15cts; also individual outline maps, each person to fill in her own map, price 15cts a dozen.

"Intoxicants and Opium in all Lands and Times," by Dr. and Mrs. Wilber F. Crafts and Misses Mary and Margaret Leitch. Address The International Reform Bureau, 206 Pennsylvania ave., S. E. Washington, D. C., price 35cts paper; 75cts cloth. This book is valuable for the study of Africa. It will be equally so in studying any other country. It is specially important to our Women's Missionary Societies as plans for a Temperance Department will be presented at the next annual meeting of the W. G. M. S.

The size of the book is 12 mo., 288 pages, and is full of facts and arguments convenient for reference, which otherwise would take many hours and much reading to collect them.

For further reference, "The Rise of Islam" is given on page 48 to 52 in Lux Christus, (India); 2nd Text Book of the United Study of Missions. For Mohammedanism, also Fetichism and Pagan worship, refere to "Daybreak in the Dark Continent." These can be readily found by using the Index, (under these headings).

"Fetichism in West Africa," (one of the books of the $5.00 Mission Study Reference Library, No. 4). The name is misleading for it tells of fetich worship all over Africa. It is important for each society to have access to this library. Public libraries will add it to books if the Missionary Societies request it.

Islam and Christianity are each striving for the prizes; Islam, with its millions massed in the heart of the continent, its enormous odds in members and situation. Moreover, Moslems are stirred with a genuine missionary zeal, and are advancing to the conversion of Pagan Africa to the false prophet. Whether Africa is to be Pagan or Christian is not half the question. Shall Africa be Mohammedan or Christian? That is the question. It will be answered speedily one way or the other. It is most urgently necessary that Christianity outstrip Mohammedan-

ism. As has been pointed out, where once converted to Islam, the difficulty of winning the African to Christianity is unmeasurably increased. 'Who will come to the help of the Lord, to the help of the Lord against the mighty?' Each much answer for himself, and quickly. The time is waxing late. Next to the imperative necessity of winning Pagan Africa to Christ before Islam has spread over the entire continent is the urgent importance of evangelizing Moslem Africa itself. The Moslem has always proved peculiarly obstinate to Christian evangelism.—*Daybreak in the Dark Continent.*

PAGANISM

Clinging desperately to dear life in a world which he fancies is full of enemies corporal and spiritual, he is daily tortured with suspicions and superstitious fear. Every unexpected occurence is an omen; every unusual place or object harbors a spirit, presumably hostile; every sickness, every misfortune is presumptive evidence that there is an enemy who is working him harm, and that enemy is presumably a member of his class or family,—some one who has reason to be jealous of him or has something to gain by his death or misfortune. Perhaps it is his wife who seeks to free herself that she may marry another; perhaps a brother who will inherit his property and wives, or a rival aspirant for rank in the tribe.

He may have horrid dreams and see the spirit of his dead ancestor coming to him with angry face and threatening gestures. He kills a goat or a fowl and places food beside the grave of the dead man as a propitation. These spirits are especially dreaded where we would least expect it. The wife who is not liked of her husband has little to fear of him after his death; he has had enough of her; but the favorite wife lives in great dread. As he loved her in this world, he will try to cause her death that he may have her with him. Such persons paint and disfigure their bodies that the dead may not recognize them. If they are taken with illness, it is the spirit of the dead coming for them. At once all hope is given up and often death is caused by the imagination alone.

"One of the most prevalent superstitious devices to rid one of these mental torments is the fetich, a natural or artificial object which, being appropriated by an individual as animate or conscious, is therefore the protector or slave of its possessor. Although this object may sometimes have the form of a rudely carved idol, it differs from an idol in that it is not supposed to be the temporary abode of a supernatural being, and especially in the fact that its possessor has perfect power over his fetich, whereas the idol has power over its possessor.

"The fetich is not of any value in itself; it is not from his fetich that a man expects to obtain help, but from some animal or spirit with which this fetich brings him into mysterious connection. For instance, a chief sees a tree that towers above all the forest and he thinks surely this tree has the secret of greatness, and so he makes a fetich to that tree; or he makes a fetich to the bees, that his tribe may become as numerous as a swarm of bees.

The negro buys a fetich just as the sick man does medicine; if the fetich fails, the medicine man from whom he bought it explains that the fetich is all right,—'but it does'nt like you.' The powerful fetich of to-day may become kindling wood to-morrow and hence a religion based upon such superstition has no constant value and no moral significance, and yet to this rope of sand millions of Africans hang their hope of life.

MOHAMMEDANISM.

"Islamism is a kind of fanatical free masonary and its votaries are true descendants of Ishmael in that their hands are against every other man who does not follow the Prophet. Its rapid growth was due to social, commercial, political and military forces, rather than to religious persuasion. It demands no moral change, whether of the veriest savagery

or the most vicious civilization. Polygamy, divorce and slavery are perpetuated and maintained by Mohammedanism. Livingstone writes that pagan Africans are superior in morality to the followers of the Prophet. Africans would be better men in proportion as they retained their ancient faith. The moral tone of Mohammedanism is pitched at a lower key. 'The ancient zeal has been replaced by the intensest selfishness and grossest sensuality. *** Islamism is at the bottom of the ills under which Africa suffers. The banner of Islam is the banner of blood.'

"Morocco, one of the most intensely Mohammedan countries in the world; crumbling, fanatical Morocco is a cesspool stagnating in the name of Allah. There does not exist a more degraded and corrupt country on the face of the earth. Full license is given to all sinful enjoyments in the name of the Prophet. The heaven of Mohammed is a bedlam of the grossest sensuality. 'Islam missionaries are poluted with every abominable vice that the sensual mind can conceive. *** The Muslim creed is the masterpiece of Satan, satisfying religious needs to a certain extent by the fragments of truth it contains."

THE SLAVE TRADE.

A caravan had been winding its tortuous course through the sparsely wooded savannahs of Central Africa. The leader is an Arab, and with him are a score of African warriors well armed with European weapons. Behind them is a long line of natives, laden with yokes and chains, most of whom are women and children, who are forced to keep pace with their mounted captors. Toward evening the leader is apprised by his outrunners that there is a native village a few miles ahead. The tents are quietly pitched. The yokes and chains apparently bear their exhausted victims to the ground. The leaders spread their mats and turning their faces toward Mecca, say their Muslim prayers, and the caravan sleeps. The little village of straw huts with its few hundred simple-hearted and unsuspecting inhabitants, which was announced before the halt of the caravan, sleeps quietly through that calm, African night, but before dawn every inhabitant is startled by a shot at the side of each hut. The men rush out and are shot or brained or stabbed at the door without a chance of surrender. Or it may be that fire is set to the tall grass about the village, and everyone shot who attempts to escape. Or perhaps it is a rush and a slaughter in mid-day, but it is the same story. The women and children and a few docile men are captured for the slave gang and started for the coast. Stanley says, "My eyes catch sight of that continual lifting of the hands to ease the neck in the collar. Many have been for months fettered. Their bones stand out in bold relief in the skin, which hangs in wrinkles and puckers."

I said "they started for the coast," for two of every three will never reach it, but, falling exhausted by the wayside, will be killed by the guard to prevent others from feigning exhaustion. The children trudge bravely on at first and sometimes run in advance, but the little legs soon give out and the mother, possibly herself nearly exhausted, carries her child, and staggers on, knowing if she gives out that her child will be taken away from her and left behind to die. Beasts of prey follow these slave caravans for the feast that falls by the wayside. Cameron tells of bleached skulls by the wayside, and skeletons of human hands attached to poles. Livingstone sorrowfully remarks,—"It was wearisome to see the skulls and bones scattered everywhere. One would fain not notice them, but they are so striking as one trudges along the sultry path that it cannot be avoided." At other times he tells of the rivers being choked with bodies by the slaver's slaughter, and vividly pictures the awful carnage of a slave raid. With these ghastly visions in mind he cries,—"I could forget all my cold, sufferings and toil if I could be the means of putting a stop to this accursed traffic."

The slaves that reach the coast are sold at the rate of forty yards of calico for a strong young man; fifty-six yards for a young, unmarried girl; thirty-six yards for a young mother, with four yards extra for her child. An elderly woman is exchanged for four yards of calico, a toothless old man for two. In the slaughter of the original capture and the frightful mortality of the march to the coast, every slave costs four lives, only one in every five of the victims reaching the coast.

The slaves are often afflicted with a peculiar disease. Their masters will argue that they are not sick, that they are as strong as ever, and in proof to this cite the fact that they have not lost flesh. The slave himself says that he is all right except he "has a pain here," as he places his hand over his heart, and mul-

titudes with no other complaint than that they have been snatched away from their native haunts, their loved ones and liberty, die of broken hearts. Evidently that, nothing more and nothing less.

It was not until the slave trade, "the heart disease of Africa," had desolated and depopulated the best regions of the continent, that "Europe awoke to pity and to heal," and yet the slave trade is still an "open sore." Fettered in soul manacled in mind enslaved in body, Africa lies prostrate before the rapine and avarice of the world."—*From an Evening in the Diamond Fields of Africa.*

Foreign News Budget.

Egypt.

Harriet Hopkins Grant, writes from Asyut, Sept. 25, 1905.

How we are enjoying the cool weather which the inundation has brought. It is simply delightful now, and the comfort of it is felt all through the wards, cooling the hot brow and making the days spent in bed easy.

At present the work is not pressing us. During July and August there was much to be done and the heat was great, though much less than in May and June.

A very poor woman came in many weeks ago to have a large tumor removed from her back. This was done and by slow degrees she became strong and well so that recently she was quite well and the Doctor wrote her dismissal. Being in the ward at the time I directed her downstairs and to the door, but here she stopped not knowing the way. She said a daughter was in town to take her home and they would walk—a two hour ride by rail. On asking her why she did not ride she answered that she had no money. I gave her the necessary amount to go with her daughter by boat (about twenty-five cents) and have some for food (cheap fare.) So with her profuse thanks and many a "God bless you" in her own language, I left her into His care and keeping, hoping that her stay with us had been of soul value to her as well as physical.

Oh! the misery, the heartaches, superstition, ignorance and sin that abounds here, especially among the women and children. One feels so helpless in the face of it all, and intensely so, before one has learned their language and is able to converse with them. But we can do all things through him that strengtheneth us. Cease not to remember us in your prayers that we may be filled with the Spirit.

Mrs. Wm. Harvey writes of a native Bible woman in Cairo.

One of our Bible women, who spends one day in the week reading, talking and praying with the women in a certain quarter of the city, on calling after a day's work said, "When I went to the first house I found eighteen women waiting for me. After reading a few verses, talking and praying with them I went to the second house where I found twelve. In the third house were eight, in the next thirteen and then seven." She seemed delighted that she had been able to meet so many. She is one of our most faithful workers and not only prays with these ignorant women but for them. There is not one of these women who has any other way of hearing the Word of God. I trust that many of your readers join us in asking God's blessing on the work of these workers, who spend their time and strength in going from house to house reading and explaining the truths of the Bible to those who sit in darkness.

Miss Margaret Moore writes from American College, Asyut, under date of Sept. 28, 1905.

Many of the things that impress the new-comer soon sink to a place of minor importance, but the yearly overflow of the Nile seems to be of perennial interest. When the Nile has reached a certain height the order is given by the authorities for the opening of the gates or cutting of the dikes. Immediately the water flows in and fields that were dry and brown and filled with great cracks become lakes dotted here and there with sails and row boats. Everyone rejoices, for this means prosperity. When one field is well saturated the water is drawn off to another and so the whole country is irrigated.

At any time, by digging to the level of the Nile water is found. Wells are dug in which the water is stored for use later and by this means one garden may contain a well grown crop of sugar cane while the next is covered with water. The water is drawn from these wells by means of a wheel and chain of buckets. The power is supplied by a camel or cow traveling in a circle or a shadoof. A sort of well sweep is used; a man stands and dips and empties the bucket.

This year the water was slower in rising than usual, but it was turned in here about August twentieth. The extreme heat, which we had been experiencing, was lessened and although some days the mercury might reach 104° F. in the shade yet the nights were nearly always cool enough for comfortable rest.

The present session of college opened on August twenty-third, with an attendance of over 500 boys, and Dr. Alexander has been kept very busy, not only looking after his own work, but trying to overtake as far as possible what Prof. McClenahan's absence leaves undone, there being no one here with either the necessary experience or command of the language to fill the vacant place. The college has many crying needs but perhaps its greatest is for more permanent missionary professors.

The work among these boys is most interesting and one soon learns to love them, for although far from faultless they have many lovable qualities. In this college Christian workers are trained for the entire Nile valley from the Sudan to the Mediterranean. Seventy boys who were in school last session are now teaching, while twenty-six, who were teaching last year, have returned to complete their education.

Helen J. Ferrier writes interesting items from Mansoura:

On the twelfth of September, your Mansoura missionaries moved to a new residence which is a flat on the third floor of a building within a four minutes' walk of church and schools. The house we have occupied for two years, in the hopes of the Board purchasing it for a boarding school, has been sold and we were compelled to move. Though it would have been an excellent place for a boarding school and we were greatly disappointed when neither the Foreign nor the Women's Board was able to purchase it for us, still as a residence it was too far from the center of our work to be practicable. We were most fortunate in securing this large, airy flat and are happily settled in it though the actual moving was a weariness to the flesh.

Our schools have opened up nicely and are as full as we can expect them to be in September. So many of the children take the first month in which to decide to come.

We are happy to have with us this autumn Miss Coventry as our English teacher. She gives half of the day to the girls' school and half to the boys'. For a number of years she was in our Mission school at Norfolk, Va., so is not ignorant of mission life. What is Norfolk's loss is our gain.

I wish that some of you might have visited a home we were in to-day, or was it a home worthy of the name? Mud floor, mud walls, a straw mat or two, three chairs, children, chickens, pigeons and squalor over all. Such poverty I haven't often seen. The father is a member of our church, but his wife is a Copt. The poor old grandmother had lost seven of her nine children and had cried herself blind in her despair. Surely the Comforter is needed in that home and I believe He has been there at times when they will receive Him, for you can find many other homes much more unhappy than this one. We counted twelve in the household though not *all* one family and *perhaps* they had three rooms. We only saw two and the one we were in had a coarse sack curtain for a door and only an opening for the window. Yet in face of such poverty oriental courtesy demanded that they offer us something to drink, which in this case was overly sweet lemonade'

Anna M. M. McConaughey writes of the girls' school at Zagazig.

For the second time in Egypt, my pleasant summer vacation and stay in Ramleh with other missionaries has passed away. By the end of August the persons representing the American Mission in the modern city of Zagazig, in the ancient Land of Goshen, found themselves with good degree of health and strength back in their places ready to continue another year's work. Of work waiting to be done there is more than we know, and we know enough to make us tremble at the responsibility and pray for more help. Miss Atchison returned but only to leave us last week for her work in Luxor. She had been with us a year and the promise she gives of being a splendid worker together with our need here, made it very hard to give her up But we missionaries have to learn to be unselfish in such matters and try to patiently await His will in sending more workers to Egypt.

Only two of our teachers were ready in their places when our girls' school opened Sept. 4th, with an attendance of sixty the first day, and more have come since, until now the number is something over eighty. One of our teachers, who has been with us sometime, became engaged last July, so she has discontinued teaching to prepare for more important duties. To take her place we have a Syrian girl fresh from Damascus. Miss Mughterian, our head teacher, returns at the end of this month.

Most of our old pupils are back though some have not yet returned from their vacations; some are ill and some, true to Oriental ideas, never like to start in at first. We have a number of new pupils too. Among these are five nice little girls from Miss Thompson's school in Cairo and they show that they have had the right kind of training. They attend all our Sabbath services regularly. Getting our girls interested sufficiently to attend our services regularly has been seemingly a very hard and discouraging task, one that we have long been trying to accomplish. But every Sabbath since we came back we have been rejoiced to see ten or fifteen girls at each of our three Sabbath services. Since these girls consider it the proper thing to attend church, Sabbath-school and Junior meeting, there are others who think so too. So its only another instance of the influance of good example. May the little leaven leaves the whole lump.

Both schools are having a number of serious difficulties to contend with just now. Every day questions arise which require more than man's wisdom to answer. The Coptic priests recently gave forth their mandate that all Copts should send their children to Coptic schools or they would be excommunicated. This means that those who dared to disobey would be accursed by the priests, and many there are who would regard this as the worst of calamities. Many of our pupils are Copts and it remains to be seen what effect this will have.

Notes from the school at Medinet-el-Fayoum.

The Medinet-el Fayoum school for girls has just been passing through the first days of a new school year. The beginning days are generally free from many interesting events, but I wish many of my readers might have attended our little prayer-meeting last Wednesday afternoon. Although you would not have been able to understand the language yet I am sure you would have carried away something of the spirit of the meeting. Our subject was "The Great Surrender." In the morning I had talked with a class of girls reminding them that they were now

large enough to take a part in the meetings aside from reading a verse or announcing a number to sing; reminding them also that they were beginning a new year and that the subject made it especially suitable for them to begin tc take a new start.

The leader was one of the girls of the first-class and a church member. She opened the subject and from her prayer and remarks it was evident she had caught something of the spirit of her subject. She had no sooner been seated before another and another were on their feet ready to say a few words. My heart burned with joy as the girls to whom I had talked in the morning arose and in a few faltering words told of David's surrender and his consequent blessing; of Abraham and of Job. Six of the girls led in short prayers and among them one of these girls also. So we left feeling that "it was good to have been there" and that the girls themselves had been delighted with God's house, for they lingered after the meeting seeming to show that they had not yet as much as they wanted.

Oh! pray that the Word may be blessed to the hearts and lives of these girls; that they may be the means of bringing salvation to many others.

Editorial.

AND LET us not be weary in well doing, for in due season we shall reap if we faint not.—*Gal.* 6:9

"Be Not Weary In Well Doing."

Be not weary in well doing, and in due season reap
In the fields thou hast been strewing seed for God to keep.

Be not weary in well doing; though the task be vast,
Blessed will of God pursuing, rest is thine at last

Be not weary in well doing, with thee is thy Lord;
He with joy thy zeal is viewing, and will well reward.

Be not weary in well doing; lo! the Crucified
Hath been long and lowly wooing love thou hast denied.

Be not weary in well doing, humble though it be;
Precious life he spent a-hewing home for humble thee!

Be not weary in well doing; what if God had not
Some hard foe for thy subduing, were thy worthless lot!

Be not weary in well doing! Lord, more work be mine!
My life by thy life renewing, make my life divine!

—DENNIS WORTMAN, D. D.

"Let the church shirk her obligation to 'Go' and her candle goes out."

Africa sends to Europe and America palm oil, palm kernels, rubber and coffee. Europe and America send to Africa powder and bullets to slaughter the body, and rum to slay the soul.

"No Christian is doing his full duty if he is not engaged in a service for his Master, and no church is doing its full duty if it does not provide spheres of service for its members, and call upon them, according to their gifts, to help to advance the great and glorious enterprise of the world's regeneration."

We need not draw on the distant centuries to find examples of our responsibility for others' sin, in our failing to interfere to prevent sin. Today wickedness riots in consequence of our silence or our inaction. Today lives are sad, because we fail to speak. Today wrong and evil are powerful, because we fold the hand and close the lip. The tempted are yielding, because we stand by the tempter in silence.

The pure are tried because we offer no sympathy. Lives tender are broken because we stay not the destroyer. Lives are lonely, because we show no friendship. "Its none of my business," we say; "he is his own man!" It is your business to keep others strong and noble. —*Thwing.*

"Ask God to give thee skill
In comfort's art,
That thou mayst consecrated be
And set apart
Unto a life of sympathy;
For heavy is the weight of ill
In every heart,
And comforters are needed much
Of Christ-like touch."

When the church realizes that the conversion of the whole world to Christ is the task committed to her, and enters upon this work with the consecrated and unflinching energy which characterized the early church, then will the day of redemption for India, Egypt and all the nations who know not the true God be hastened, and it will be found that the success which has hitherto been attained is only the first fruits of the harvest that is in store for us. Yes, the harvest time is coming—such a harvest as has not been dreamed of—when the Lord Himself, "shall see the travail of His soul and shall be satisfied."

"WOE TO THEE THAT SPOILEST, AND THOU WAST NOT SPOILED; AND DEALEST TREACHEROUSLY, AND THEY DEALT NOT TREACHEROUSLY WITH THEE! WHEN THOU SHALT CEASE TO SPOIL, THOU SHALT BE SPOILED; AND WHEN THOU SHALT MAKE AN END TO DEAL TREACHEROUSLY, THEY SHALL DEAL TREACHEROUSLY WITH THEE. . . . . BECAUSE THOU HAST SPOILED MANY NATIONS, ALL THE REMNANT OF THE PEOPLE SHALL SPOIL THEE; BECAUSE OF MEN'S BLOOD AND FOR THE VIOLENCE OF THE LAND, OF THE CITY, AND OF ALL THAT DWELL THEREIN."

A Blight that Falls Everywhere.

The study of Christian Missions in Africa the ensuing year is met at the outset with the most formidable foe of all the universe. The terrible curse of intemperance in our own land, as well as in other so-called Christian nations, becomes likewise responsible for the greatest hinderances that meet the Christian missionary upon the coasts of Africa, and elsewhere, as he carries the gospel message. The people of the United States are not more addicted to intemperance than other countries and nations, and yet here, where civilization has advanced more rapidly than in any other land, and where every other nation is free to enjoy our peace and prosperity, as the result of that civilization, an army of drunkards, as large as the standing army of the United States, marches every year to a drunkard's graves! Yet it is not the mere amount of dollars and cents that are worse than wasted in the consumption of intoxicants which we must take into consideration; it is the impoverishment of men, women and children for time and eternity.

This existing evil is so prevalent, and its consequences so familiar, that its process of destruction and its far-reaching effects, though appalling when brought before a Christian audience, fails to place the responsibility upon any but the few. A startling and emphatic statement has been going the rounds of the Christian press, and quoted some by temperance lectures, namely:

"The liquor traffic in this country exists today—and is suffered to be carried to foreign shores—only by the sufferance of the membership of the Christian church. They are the masters of the situation so far as the abolition of the traffic in intoxicating liquors is concerned; and WHEN THEY SAY TO THIS MONSTER, 'Go,' and VOTE GO, IT WILL GO!"

This paragraph expresses a truth which calls for a special emphasis, as we consider our relations to our own and other lands. The church is strong and influential enough to crush out the rum trade utterly if it were so minded.

Something has been accomplished during the last quarter of a century in creating sentiment and enacting laws to control, but not yet to defeat, the monster that is responsible for the greatest amount of misery, desolation and blight any nation suffers. We cannot approach the study of Christian missions in Africa during the coming months and disregard the importance of our influence in petition-

ing, and praying, for the abolishment of this traffic in our own country and in lands helpless to defeat the trade.

Missions--A Study.

The fifth study in the United Series gives assurance of increased interest over any previous success. Since the introduction of the United Study of Missions 194,000 copies of text-books on the outline studies have been sold.

It is calculated that about two and a half million women and young women are represented by the societies doing systematic study of modern Christian Missions. This army of students must have sufficient and available information to pursue such an outline as is provided in the text-books. Denominational magazines are endeavoring to provide largely for their different organizations. To secure the desired information increasing labor and responsibility are upon the committee appointed to this work. And yet no denomination pretends to provide all that is needed. Your own WOMEN'S MISSIONARY MAGAZINE is anxious to procure the most helpful contribution to its pages and is dependant in fields we do not occupy upon a larger field than our own for its information.

Through the United Mission study all mission fields are opened before us. Their gigantic undertakings and their ultimate success affect every one. What shall we study and where shall we obtain our needed supply? As indicated your loyalty and support is first to your own Missionary Magazine; then, without partiality and beyond comparison, is that peerless production providing and giving invaluable and world wide information, THE MISSIONARY REVIEW OF THE WORLD. We urge this periodical without solicitation, rather for your own information. For the most efficent means of stimulating your missionary zeal you need such a periodical in your home. If unable to pay the subscription price, procure one copy at least in your society and keep it in circulation. There are leaflets in countless numbers reasonably supplied by our own and other boards.

The missionary bibliography of African missions is of great benefit. And then remember the cause, without which all else is but entertainment which is to convict, to convince, to deepen and make permanent the supreme work given to the Christian church—the work of reaching the unevangelized world.

Aged Peoples' Home.

A brief call at the noon hour at the Aged Peoples' Home located at Wilkinsburg, was a most pleasant experience in a recent visit to Pittsburg. This comfortable and well arranged Home is under the management of the Women's Association of the United Presbyterian church. The sum required to procure for each occupant a permanent and far more comfortable home in care and provision than many could afford elsewhere is $300. This amount provides for them a life long resting place. This is only made possible by the many large and smaller gifts and sums that have come from numerous life memberships, and from annual fees. Throughout the United Presbyterian church a contribution of one dollar affords any one becoming a benefactor to this large and beautiful place.

In addition to what has been done, during the remarkable growth of this organization, there is nearing completion on these spacious grounds one of the finest hospitals in the State of Pennsylvania, and the only one of its kind known to be entirely under the management of women.

Less than thirty years ago a legacy of five orphans was the beginning of this philanthropy. Today the property in possession of the Women's Association, accumulated proportionaly with the increasing demands upon their charitable organizations, amounts to near $400,000 or will exceed that amount after the fur-

nishing of the COLUMBIA HOSPITAL.

The work of the Women's Association has been one of tireless energy and of unfaltering trust and faith. It has demonstrated that as such institutions became a necessity there are those ready to give of their time, others of their means, to provide for the children and the aged of the church a home; and later on the beneficent and skillful accomodations for suffering and more imperative need.

There is increasing demands upon such institutions as are under the management of the Women's Association. Be thankful for their existence in the name of your church and humanity, and make some provision to supply their needs. You can enroll your name as a contributing member for one year by giving one dollar and lend encouragement indefinitely by keeping its magnificent work in your thought, prayers and oft rememberances. M. E. M.

Chicago Psalmody Convention.

That the Convention just held in Chicago has left a very profound impression those who gathered there from various sections of the country will attest. It was an unmistakable proof that there were many who were willing to show their loyalty and faithfulness to the songs of God by coming together to hear the addresses and papers so carefully prepared and so earnestly given. Many from other denominations were present and spoke in highest terms and enthusiastically of what they heard.

The addresses were indeed such as we could be justly proud of. The first evening was a fitting introduction to the argumentative day, Wednesday, when the Psalms were studied exegetically, doctrinally and devotionally. Thursday was the day devoted to practical demonstrations of the utility of the Psalms.

The addresses were interspersed with many songs, which were sung with enthusiasm. Especially inspiring was the singing the last evening, notably that of the last anthem and the doxology, (the seventy-second Psalm). The Convention closed with the benediction pronounced by the oldest minister in our denomination, Dr. McCaughan, now ninety-one years of age.

MARGARET MOOREHEAD.

Note from Mrs. Alter.

DEAR FRIENDS:—I must again plead West Frankfort Presbytery is a big proposition. There is much organizing to do. The distance between points averages eight miles and the only way to reach places is by driving across country. I have a meeting every day, sometimes two; so I am either on the road or speaking during my working hours. Only the briefest letters are possible.

May I ask you to make some explanation in the MAGAZINE that the women may understand why the Field Notes do not appear. The Lord is blessing my work and I am so grateful that He can use me in this way.

I have a number of Magazine subscriptions from the women in the newly organized societies.

Very cordially yours,

JEANETTE C. ALTER,

Paris, Penna., Nov. 9, '05.

Mrs. Alter did not expect us to publish this private note explaining her inability to provide the usual notes of her journey, and visits among the societies, for the columns of the Magazins. Her letters have been so much enjoyed, besides keeping us in touch with the home work, that even a bit of news of her whereabouts is helpful.—EDS.

Grateful Acknowledgment.

The Board of Managers of the Home for Aged People would make grateful acknowledgment of a donation from an "Unknown Friend" Marissa, Ill., received Oct. 3, 1905.

MRS. MARY E. WADDELL,
Donation Secretary.

The above was received too late for the November Magazine. We take pleasure

in the benefits this and other gifts from an "Unknown Friend" have given to these worthy institutions.—EDS.

New Secretary.

Miss Ianthe May Munroe, 1122 Locust Street, Allegheny, Penna., is now Recording Secretary of Allegheny Presbyterial in place of Miss Jennie B. Wallace resigned. Correspondents will please note the change. JENNIE B. WALLACE.

Outlined Studies for 1906.

JANUARY—The Dark Continent. (First Study in Christus Liberator.)

FEBRUARY—The Nile Country; Abyssinia, North Africa. (Second Study in Christus Liberator.)

MARCH—West Africa. (Third Study in Christus Liberator.)

APRIL—Egybt.

MAY—East Africa. (Fourth Study in Christus Liberator.

JUNE—Central Africa and Congo Free State. (Fifth Study in Christus Liberator.)

JULY—Study for the Year. (As reported to the Women's General Missionary Society.)

AUGUST—India.

SEPTEMBER—Freedmen and Indians.

OCTOBER—Home Missions.

NOVEMBER—The Sudan.

DECEMBER—South Africa. (Sixth Study in Christus Liberator.)

Thank-offering.

Looking Back.

Looking back the long years over,
What a varied path! And yet—
All the way His hand hath led us
Placed each hindrance we have met
Given to us the "pleasant places"
Cheered us all the journey through
Passing through the deepest waters
He hath blessed us hitherto.

—SELECTED.

A Message to Societies.

Things to Remember.

Last year 134,842 Thank-offering envelopes, boxes, leaflets, order blanks, circular letters and scripture responsive services were sent out to missionary societies. This work required a large amount of time and strength on the part of your Thank-offering Secretary and the one who assists her in filling orders.

Every year twelve hundred Lists of Supplies with blank orders attached are sent to the presidents of societies, each one containing this urgent request, "*Hand to the one who orders your supplies.*" Careful directions are given on these Lists as to *how* and *where* to send orders for supplies, etc., etc. Besides these, occasional directions are given in the Thank-offering Department of the WOMEN'S MISSIONARY MAGAZINE as reminders, as well as through private letters almost without number.

Notwithstanding all these precautions and helps there are occasional delays in some societies getting their supplies. *Why?* Without exception these delays are most likely caused by one or more of the following mistakes made on the part of persons sending the orders:

1. Orders are sent to the home address of your Secretary, 15 Marshall Ave., Allegheny, Pa., instead of 920 Pennsylvania Ave., Pittsburg, Pa., *as per direction.*

2. Simply the city address, Pittsburg or Allegheny, is given without street or number, which causes delay in the delivery.

3. The name of writer is given without any address.

4. Writers often fail to give number of boxes or envelopes needed, and letters of inquiry have to be sent before orders can be filled.

5. Dates on envelopes sometimes indicate that letters have not been mailed for two and three days after they were written.

6. Waiting until the last moment before the "Ingathering" to order supplies and then request, "Send by return mail" which is usually impossible. (This is a most common occurrence.)

7. Failure to inquire at express offices for packages of supplies, if not delivered promptly by mail as per continual directions. Packages are always sent per express where the expense is less than by mail.

Societies can be sure that orders are *never left unfilled* because those who send their orders fail to enclose postage for supplies. While it is very little to ask that 6c postage be paid per dozen for *free* boxes with leaflets, and 3c per dozen for *free* envelopes with leaflets, many societies (noticeably the larger ones) fail to pay any postage, and some do not even respond when statements are sent them. Should this be done in the *Lord's* work any more than in *commercial business*? *Should it*?

Caution.

In sending stamps be careful to avoid having them adhere to the letter, as is frequently the case.

Change in Time of Ingathering.

Societies having made the change this autumn, will kindly report the forms of program used, and amounts of offerings with any encouragement they may have, and greatly oblige,

Yours sincerely,

MRS. MARY CLOKEY PORTER,

Thank-Offering Secretary.

Notice.

Many orders are coming in for Miss Kate A. Hill's, "Story of First Fruits." It is sent out free to our own missionary societies with orders for Thank-offering envelopes and boxes, at the rate of 6c per dozen with boxes, and 3c per dozen with envelopes.

In justice to Miss Hill it may be well to state that as her title did not indicate that the story was specially a *Thank-offering* one, it was decided by those who edited the leaflet to give it a second title, "India Women's First Thank-Offering." Readers should not infer from this that the offering referred to was the first one given by any of our good Christian women of India, but the first given in the district named through the thank-offering jugs.

Thank-Offering Supplies.

Senior and Junior Boxes free. Postage per doz. (with leaflets) 6 cents.

Senior and Junior Envelopes free. Postage per dozen 1 cent. With leaflets 3 cents.

LEAFLETS.

Our Thank-Offering; Fifteen Years Review. Single copy 3c; per dozen 30c.

Thank-Offering Question Box Opened. Free. Postage per dozen 2c.

Both Sides (Junior). Postage per dozen 2c.

Condition of Women under False Religions. Per copy 2c.

The Sin of Ingratitude. Per copy 2c; per dozen 15c.

Gleanings on Giving—For Missionary Programs. Per copy 2c; per dozen 5c.

Story of First Fruits, by Miss Kate Hill. Postage per dozen 2c.

THE TRUE WORSHIP.

A new Thank-Offering Service. Per copy 2c; per dozen 20c; per fifty 65c; per hundred $1.00.

SCRIPTURE RESPONSIVE SERVICES.

The Crown of Thanksgiving. (With Psalms in full) Per dozen 15c; per hundred 50c.

A Service of Thanksgiving. (With Mission Facts). Per dozen 15c; per fifty 60c; hundred 90c.

EXERCISES FOR JUNIORS.

The Call of the Hours; The A B C of Missions; The Master is Calling; Thank-Offering Recitations; Per dozen 8c; per fifty 25c; Samples 5c.

Book of Recitation for Juniors and Little Light Bearers. (64 pages). Per copy 10c.

Order of Mrs. Mary Clokey Porter, care of J. J. Porter & Co., 920 Penn Avenue, Pittsburgh, Pa.

Young People's Department.

Special From Young Women's Department.

THE Women's General Missionary Society has declared Special Work for the Young Women.

ENCOURAGE your secretary by pledging to the Special Work Now.

LEADING in the list of pledges is the Young Women's Society of the Fifth Church, Allegheny, Penna., which has sent in the first pledges to the Special Work.

EARNEST young woman of Harper, Kansas, who tithes her income ranks second, although the pledge did not come through the Presbyterial, the proper channel. We are grateful.

GO, follow Miss Sue Cooper White to far away India with your prayers.

RESCUE lost souls through your representative, Miss Elizabeth McCrory, in Egypt.

AID the Freedmen's department by providing an ideal matron in Miss Christianita Totten, Henderson, North Carolina.

MAKE the Saviour known in the Far West through the spirit led worker, Miss Anna H. Torrance, Los Angeles, Cal.

SECURE for yourselves a greater interest in at least these four special lines of work under the care of the Women's General Missionary Society of the United Presbyterian Church and thus hasten the kingdom and coming of the King.

Yours in His Name
MRS. N. L. WALLACE,
Sec'y Young Women's Work.
Glenosborne, Penna.

African Folk Lore Stories.

(From *Pioneering in Central Africa*, one of the best recent volumes on Africa.)

Mutumba is the big bush rat; Kabuluka is the small antelope; Kabundi is the red-coated African coon.

Once Kabundi's mother had a nice store laid up in a deep hole in a baobab tree. Mutumba and Kabuluka came along; they spoke cunningly to her, and asked her how she was provided in case of a drought. She said that she had plenty ready to keep her and her son. When she passed by they followed her to her hiding place and then went up and caught her; and, since she was old and her teeth were loose, when she fastened her teeth deeply into Kabuluka's tough hide and pulled back, her teeth all came out. Then Kabuluka and Mutumba laughed very much, and when they had stolen the corn they put the poor old coon deep down in the hole, where she became so weak that all she could do was to tell Kabundi, when he came, about the wickedness of which the two villainous beasts had been guilty. She said she would recognize Kabuluka by the prints of her teeth in his side, if the teeth had been taken out. Then at last she died.

Now Kabundi went forth to seek his enemies. Meanwhile, Mutumba has gone to a place in the plains, where the grass was tall and buried Kabundi's teeth in the ground. Then the drought came on and the grass became dead and dry. But Mutumba and Kabuluka determined to have a big dance on their clearing upon the plain, and they got their drums and beat a loud call, inviting all their friends to come and dance. They all came, and Kabundi heard the drums he came too, and watched the crowd assemble. Then he saw the marks on Kabuluka's side, and when he knew for certain that his enemies were there he jumped for joy and joined in the dance. He shouted to all to dance on, and urged them to drink deeply and enjoy themselves.

When they were all drunk and dancing madly Kabundi slipped away and set fire in a circle around the frolickers, who were thus dancing over his mother's teeth. When the great wind blew the flames drew all around them and none could escape. Kabundi stood outside the circle of fire and laughed and clapped his hands as he saw the fire close in upon his enemies and their friends, until at last they were all consumed. Now, said Kabundi, my mother's spirit can rest in peace.

Strange to say, the highest compliment that can be paid a man is to say that he has a "muchima mutok," *i. e.* a "white

liver." Ndombe once asked me whether our great chief, Mr. McKinley, had a white liver, *i. e.*, was he a good-tempered man?

The Farther Lights.

The Young Women's Foreign Missionary Society of the Baptist church has chosen for the name of their society "The Farther Lights." Their motto is, "The light that shines brightest shines farthest from home." Their programs are certainly bright and attractive. The program committee of one society has selected the subjects for its six meetings for the study of Christus Liberator, and we are indebted to the *Helping Hand* for the following account of the same by one of the society's members, which may prove suggestive to some of our Young Women's Missionary Societies.

OUR PLANS FOR THE STUDY OF AFRICA.

The aim of the program committee of the Farther Light Circle of Brookline has been two-fold: First, to select the most important subjects and to cover them thoroughly rather than to take up all the material in "Christus Liberator" in a hurried and necessarily somewhat superficial way; and second to make the character of the six meetings on Africa as varied as possible.

The subject chosen for the first meeting is "Observations from Our Watch Tower," and the program is as follows: A Reflector, a talk by one of the girls on Women in North Africa, and a presentation of Mohammedanism by means of incidents, and by an outline of the points of contrast between the creed of a Moslem and that of a Christian, the plans for this being worked out by two of the members. The Reflector is a magazine made up of short articles written by the six or seven members who are chosen as the editorial staff under an editor-in-chief. Occasionally articles are obtained from Board Secretaries and others outside the Circle. The contents usually include one or two appropriate poems, sometimes original, items of news from the field, and some bright bits of fun. The covers for the Reflector are designed by different members, and the contents sometimes are typewritten. This Reflector for the first meeting is to be made up of articles giving a general survey of the conditions found in Africa.

The second meeting has for its subject, "A Battle of Wrongs," and will take the form of a debate upon the question, "Resolved, That the injuries and evils of the liquor traffic with the natives of Africa are more deplorable than those of the slave trade" The debate will be followed by a discussion.

"Lamp Lighters in the Dark Continent" will be the thought of the third meeting, and sketches will be given of the lives of Alexander Mackay and George Lawrence Pilkington, and of the work of the Church Missionary Society in Uganda and the London Missionary Society in Madagascar. A few incidents will be given by some of the younger members, and these are designated "Some Memorial Stones."

The work in Congo State and Central Africa, which will be considered at the fourth meeting, gives an opportunity for an Exploration Number of the Reflector, and the evening will be given up to this. In it there will be an account of Livingstone and his work.

The next meeting will be "Bright Spots on a Dark Subject," with the central thought "The strongest force for the enlightment and peace of South Africa is Christian Missions." The plans for this meeting are in charge of a committee of five, who will probably arrange for an address by some missionary.

The final meeting will be of an entirely different character. The program reads: "The North and East side followers will line up against the South and West side, and there will be an old-fashioned 'Deestrict' School contest." The vanquished side will be the hostesses at the June meeting (annual meeting followed by a social). Judges, presidents of the Women's Societies There will be two conductors who will prepare questions on the work covered at each of the meetings, and it has been announced that no questions will be allowed which have not been included in some one of the meetings on Africa. The contest will be carried on exactly like a spelling match, answers to these questions being required instead of the spelling of words. It is hoped that as the sides are to be chosen at once, there may be a great deal of rivalry which will increase the attendance and interest.

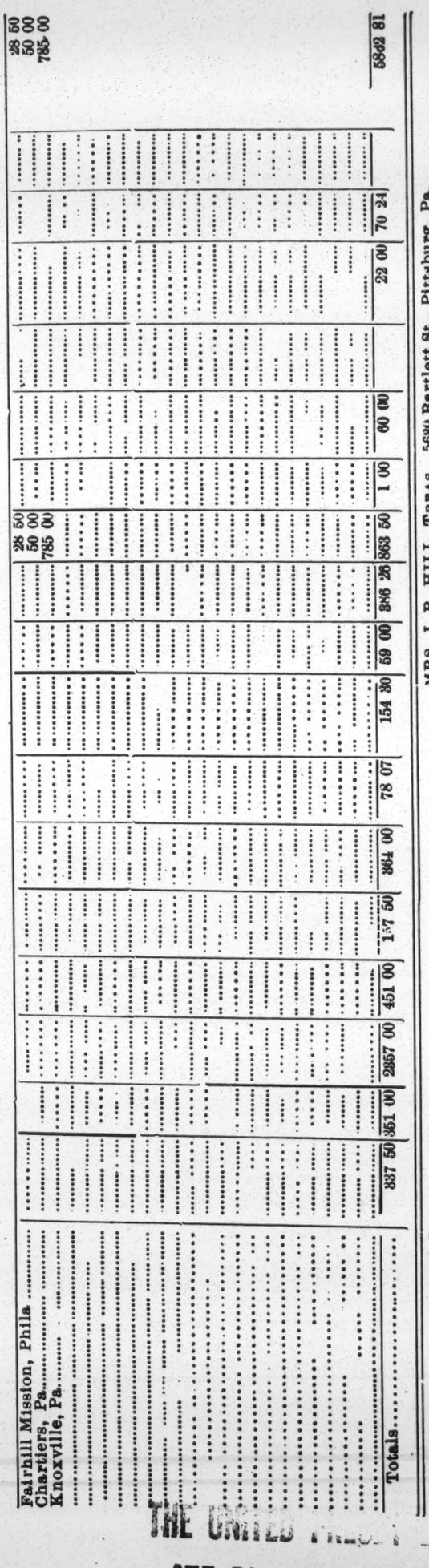
Another feature of our meetings will be a five-minute geography lesson each month. A large outline map of Africa has been made on cotton cloth and each month the countries under consideration will be placed upon this outline map, and the main points of interest will be noted. The different parts will be made of different colored cloth, so that one can tell at a glance which parts belong to

(CONTINUED ON PAGE 233)

Treasurer's Report for Month of October, 1905.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIAL.	Medical and Foreign Missions.	Foreign Schools	Foreign Salaries	Home Missions	Indian Missions	Freedm'ns Missions	Junior Special	Church Extension and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Returned on Loan Investments	Home for Ministr'y Children	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Col'bia Hospital	Women's Asso. Work: Home for Aged People	Continging't Fund	Magazine Fund	TOTAL.
Albany	7 00			6 00		6 00		6 00										25 00
Allegheny	7 00	75 00	280 00	118 00		130 00												610 00
Argyle.		10 00																10 00
Arkansas Valley	1 00		35 00	1 00		1 00		1 00										39 00
Beaver Valley	30 00		125 00	15 00	10 00													180 00
Boston							5 82											5 82
Cedar Rapids			60 00	10 00	64 00													134 00
Chartiers	20 00		300 00	33 00	3 00	30 00		15 00	10 00						10 00			421 00
Cleveland	20 00	90 00	125 00	34 00		25 00		5 00	5 00									304 00
College Springs	6 00		157 00	17 00	8 00	27 00	36 00	6 00					10 00		1 00			268 00
Concordia		25 00		5 00				2 00										32 00
DesMoines	21 00	20 00	146 00	21 00	22 00	16 00			9 00									255 00
Frankfort	31 00			20 00	7 00	31 00												89 00
Garnett			16 50			8 09	3 25	5 00				1 00			1 00			32 75
Indiana	18 00		90 00	20 00		7 00												137 00
Keokuk			109 50		2 50													112 00
Lake	33 00			14 00		46 00												93 00
LeClaire	13 00	35 00		5 00														53 00
Los Angeles	6 00	6 00			10 00			21 00	10 00									53 00
Monmouth	5 00		45 00	19 00			10 00	5 00										84 00
Monongahela	40 00		175 00	15 00	10 00		7 00						50 00		10 00			307 00
Muskingum	10 00	25 00	106 00	41 00	10 00		16 00		10 00									218 00
New York		12 00	11 00															23 00
Ohio First	4 00		125 00	17 00	6 00	17 00		83 30	10 00									262 30
Oregon	12 00		10 00	10 00					5 00									37 00
Philadelphia	24 00	38 00			5 00	10 00												77 00
Oklahoma	4 00			13 00		3 00		3 00										23 00
Puget Sound			10 00	8 00		5 00												23 00
Rock Island	4 00			9 00		2 00		2 00										17 00
Int. Monongahela National Bank																70 24		70 24
Mr. and Mrs. G. M. Paden			50 00															50 00
10th S. S., Philadelphia			125 00															125 00
Miss Lenora F. Barr			6 00															6 00
A Friend			125 00															125 00
Norris Square S.S., Philadelphia			125 00															125 00
Traveling Expenses Refunded	21 50																	21 50
Ryegate Y. P. S. C. E.		15 00																15 00
Moline, Ill										48 06								48 06
East McKeesport										63 83								63 83
Fort Morgan, Col.										123 00								123 00
Golden, Ill										13 87								13 87
Oakland, Cal										100 00								100 00
Gladden, Pa										37 50								37 50



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know for what purpose the Junior Life membership Fund is to be applied.

It was decided to endow a child's bed in Sialkot hospital to the amount of $350.

A request from Presbytery and also session of Barnett, Vt , for missionary for St. Johnsburg, Vt., was granted and Miss McMunn was appointed to this field.

A small bequest was offered to the Board from a lady in Pawnee City, Neb., subject to annuity. The Board accepted same and granted conditions.

Report from Tama showed a busy month; 82 visits made and medicine administered 64 times. Mr. Bull, of the building committee at Tama, was authorized to have the building insured for two-thirds its cost.

Parsonage Secretary presented application for parsonage loan from Woodville, which, owing to some defects in the application papers was referred back to trustees with favorable endorsment when they should be in correct form. East Side Tacoma papers, reported in hands of Attorney Stewart. The President and Treasurer were authorized to procure a new seal.

ADJOURNED MEETING.

Oct 17th, adjourned meeting of the Board was held, the usual devotional exercises being conducted by the President, Mrs. Yourd leading in prayer.

On motion the President and Treasurer were authorized to affix the seal to necessary papers.

Treasurer reported the first contribution towards salary of missionary assigned to Young Women's Societies received from Young Women's Society of Fifth church, Allegheny.

Parsonage Secretary was absent on account of illness of her mother and Mrs. Elliott presented the application of the Woodville congregation for loan of $2,500; also blue prints and diagram of lot. The loan was granted.

Freedmen's Secretary reported a letter from Judge Henderson promising to donate a piece of land if Board will erect a building for training schools for nurses.

A lady in Ohio offers the Board one thousand dollars for erection of building at some Freedmen's station as a memorial to her mother. Mrs. Elliott and Mrs. J. B. Hill, with Mrs. Campbell as alternate, were appointed to visit at an early date all the Freedmen's stations where we have any work. Reports received for September from all the sewing and cooking departments in operation. Sewing machines are needed at Riceville and Midway. Aid Society of 1st Allegheny will secure the machine for Riceville. Camden needs new material for sewing department and Riceville bed clothing.

Finance committee reported having received the 20 shares of P. R. R. stock bequeathed to Board by Miss McQuiston and of having collected $90 dividends on same. Committee was authorized to sell shares of the stock and hold the proceeds subject to the order of Dr. Giffen for the purchase of land at Halfaiyah, Soudan.

A lady of Ainsworth, Iowa, gives the Board $600, subject to annuity.

A letter of protest and regret was authorized to be sent to the Directors of the Pittsburg Exposition with reference to the insertion of liquor advertisements in musical programs.

Letter from Los Angeles, Cal., states that Rev. Mr. Crooks has been placed in charge of Harvard Heights mission.

Literature Secretary reported amount of sales at Albany Convention $23.53; sales in June, amount, $19.02; July, $19.60; Aug., $13.40 , Sept., $36.15.

MRS. SAMUEL YOURD.

Miss Margaret Cleland.

The City Union of the United Presbyterian churches of Chicago offers a tribute of love and respect to the memory of Miss Margaret Cleland, who, after eight months of intense suffering, entered into rest on the evening of May 30, 1905, in the Chicago Hospital.

It is difficult to sum up in words all that was true and lovely in the life of our friend and sister. With cheerful courage and self-sacrifice she gave herself to whatever service the Lord called her. She possessed in a marked degree the true missionary spirit—the spirit of Him who came not to be ministered to, but

to minister. She was a teacher to the Freedmen in Knoxville, Tenn., and also in Chase City. The fruits of her work and labor of love in the Second church, Chicago, shall be revealed when the books are opened, and we shall see Him face to face.

Miss Cleland was a witness for Christ on her sick bed, having great influence with the nurses who came in contact with her, and with other patients in the Hospital who only heard of her and her faith.

We extend our sincere sympathy to the bereaved family and commend them to Him who said: "Let not your hearts be troubled." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

MRS. W. B. CAMPBELL,
MRS. M. L. MCCLENAHAN,
MRS. E. B. STEWART. } COM.

Mrs. Sarah Baldridge.

A tribute of love and respect from the W. M. S. of the United Presbyterian Church of Cherry Fork, O., to the memory of Mrs. Sarah Baldridge, widow of the late Turner Baldridge, who in perfect trust in Christ, was called to her heavenly home, Dec. 22nd 1904.

She was the first president of our missionary society, always faithful in attendance to all the meetings of the house of worship. We are thankful to God for the helpful influence of her life and extend to the bereaved friends our sincere sympathy.

MRS. A. D. KIRK,
MRS. ELLA MCCLANAHAN,
MRS. FRANK KIRKPATRICK. } COM.

Mrs. H. A. Cowan.

The Women's Missionary Society of Oskaloosa, Ia., desires to bear tribute io the memory of Mrs. H. A. Cowan, who died March 13, 1905, the oldest member of our Society, yet the youngest in Spirit.

We so much miss her counsel, advice and unfailing courage. Always ready for any work the Master gave her to perform here, she as cheerfully answered His summons to rest with him in glory. COM.

Mrs. Francenia Gilmore.

Died June 14, 1905, at her home in Oskaloosa, Ia., of cancer, Mrs. Francenia Gilmore.

Again has our Women's Missionary Society been called upon to mourn the loss of a faithful member.

The beautiful, Christian Spirit of resignation to her Father's will during her great suffering was an inspiration to all who were privileged to be with her. COM.

Mrs. Virginia Kendall.

On April 26 1905, God's call come to one of his faithful ones to enter the rest he has prepared for all who come to hi n through Christ. Mrs. Virginia Kendall responded willingly to this call as was her custom when the voice of her Master was heard.

The United Presbyterian W. M. S. of Tingley Ia., desire to bear testimony to her faithfulness as a member in every department of church work.

Although a very quiet unassuming woman her consecrated life spoke louder than words. And as a very devoted Christian mother she will be sadly missed in the home but we would commend her dear ones to the loving Father whom she trusted COM.

Mrs. Nancy Dushane McCreery.

The W. M. S. of Mahoning United Presbyterian church offers this tribute of love to the memory of Mrs. Nancy Dushane McCreery, who was called home May 1st, 1905.

She was a charter member of our society and though of late, circumstances prevented her from meeting with us often, yet she showed her zeal for the cause by being always ready to give of her means for the advancement of the Master's kingdom.

We sincerely sympathize with those to whom she was nearest and dearest, and commmend them to the Saviour she loved.

RUTH HAMILL,
EDITH LOCKLAND. } COM.

Miss Sarah J. Arnott.

A tribute of love from the Women's Missionary Society of the United Presbyterian church of Coila, N. Y., to the memory of Miss Sarah J. Arnott, who died May 28th, 1905.

A faithful life of service for the Master was closed when Miss Arnott was called home. She had a deep abiding love for the Saviour and was ever ready to do His will. Her heart was in mission work, both at home and in the foreign fields, and even in her last illness her one thought was for the uncared about her.

We as a society desire to bear testimony to the beauty of her Christian life and to her willing service for the Master.

As a valued member of our society has passed to her heavenly home may we be admonished to work while it is day and be more faithful in our Christian service.

MRS. NELLIE SCOTT,
MISS BELLE SHILAND,
MRS. ADAH FOSTER. } COM.

Miss Nancy Boden

The W. M S. of the United Presbyterian church of Fairview, O., offer a tribute of love and respect to the memory of Miss Nancy Boden, who died May 30th, 1905.

Hers was a quiet, gentle, unselfish sweet-spirited life. She was a truly devoted Christian and faithful until death she has received the crown of life. We miss her but we would not call her back, for she was ready to depart and be with Christ which is far better.

To the bereaved sisters and brothers we extend our sympathy and commend them to the Saviour whom she loved and served.

In her Christian life she was an inspiration to us all. A loyal supporter of every good work, her place in the society and church being seldom vacant. We bow in humble submission to Him who doeth all things well and who alone can give them comfort. "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

MRS. REV. I. N. WHITE,
MISS EUPHEMIA HOOVER,
MRS. CHARLES E. LAW. } COM.

Miss Margaret A Cleland.

A tribute of love from the W. M. S. of Second New Concord, Ohio, to the memory of Miss Margaret A. Cleland, who entered into rest May 30th, 1905.

We desire to bear testimony to her strong Christian character, which was an inspiration to all. In her death the Society has lost a faithful and devoted friend of missions, the church a loyal, consecrated member, the community a useful and sympathetic friend.

To the sorrowing ones we extend our sympathy, and commend them to the loving Saviour, whom she served, and with whom she now abides. COM.

Mrs. Jennie English

The Women's Missionary Society of the First Church, Chicago, desire to express the loss they have sustained in the death of Mrs. Jennie English, who was called from her labors on earth to her reward in heaven on May 30.

Mrs. English had been a member of our society ever since its organization and a member of the First Church for twenty-eight years. Previous to this time she was a member of our church at Providence, R. I,, enjoying the ministration of Dr. J. P. Robb, of whom she often spoke with great respect.

She was kind, gentle and unassuming, ever willing to serve and faithful in performing any duty. Her place will be missed in the church which she loved and in our society of which she was such a faithful member.

The sympathy of this society is extended to the bereaved family, whom we would commend to the tender sympathy of the loving Saviour whom she loved and served and who comforteth His people, as one whom a mother comforteth. They have the assurance that she heard the voice of Jesus saying unto her "Come ye blessed of my Father inherit the Kingdom prepared for you"

MRS. DR. CRAWFORD,
MRS. S. MCELROY. } COM.

Mrs. Caroline Cubbison.

The Women's Missionary Magazine Society of Olathe, Kan., offer their tribute of love and respect to the memory of Mrs Caroline Cubbison.

Hers was a quiet, sweet, useful life, which recommended the religion of Jesus Christ, to all who knew her. Her memory is a legacy to all who loved her. COM.

Mrs. Jennie Ewing.

The Women's Missionary Society of Olathe, Kan., offer this tribute of love to the memory of Mrs. Jennie Ewing, whom God called home June 4, 1905.

Hers was a beautiful Christian life. She was a cheerful, willing worker in the missionary society, a true friend, always thankful for small favors received, a fond mother, a consistent and faithful church member, always ready and anxious to do her part in all church work. Except when health failed her seat in church, Sabbath-school, prayer-meeting and missionary meetings was seldom vacant. The church was God's house where she delighted to go.

We extend our heartfelt sympathy to her family and commend them to the Savior whom she loved and served.

MRS. ANNA MCAULEY,
MRS. KATHLEEN GRAHAM,
MRS. SARAH LORIMER,
MRS. LIDA FERGUS. } COM.

Mrs. Dawson-Miss Gibson-Mrs. McCobb.

The Women's Missionary Society of the First U. P. church, Washington, Iowa, desire to render a tribute of love to the memory of three sisters who have been taken from us by death.

Mrs. Dawson was called June 8th, 1905. She was a woman of strong convictions, firmly adhering to what she believed to be the truth. She did much good in a quiet kindly way.

Miss S. J. Gibson, whose life was one of many years of bodily suffering, was not permitted to meet with us except in her own home. Her cheerful patience exemplified the power of the religion of Jesus to comfort and sustain her while waiting the Master's call to higher service.

Mrs. Mary McCobb, was another aged member who manifested her readiness and desire to depart and be with her Saviour.

In the death of these sisters we deeply feel our loss, yet we rejoice in the thought that these beautiful, useful lives now closed on earth have opened in greater beauty in the Heavenly Home.

MRS. DR. CRAWFORD,
MRS. DR. MCCLELLAND, } COM.
MRS. SARAH BROKAW.

Mrs. Ruth Garrett.

The W. M. S. of the United Presbyterian church of Pitzer, Iowa, wish to offer this tribute of love and respect to the memory of Mrs. Ruth Garrett, who entered the gates of rest on June 20th, 1905.

We would bear testimony to her cheerful and inspiring disposition; to her tender, beautiful life among us, and to her devotion to her work among God's little ones. Her soul ripened first for eternity, and God took her while yet young, but we bow in full submission to His all wise providence.

We extend our heartfelt sympathy to the sorrowing husband, father and mother and would commend them to Him "Who careth for you."

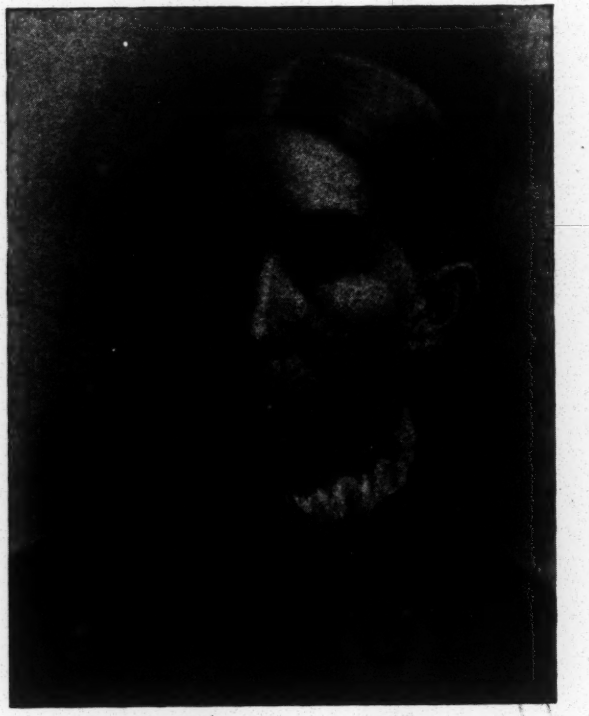
MISS ISA BANKER,
MRS. ZELZA AITCHISON, } COM.
MRS. GRACE CARTER.

Mrs. Alicia Bard.

The First Mercer congregation and Ladies Missionary Society have met with a great loss in the departure of this active worker. Always present and ready for her part, she made herself effective in very many ways. She gave time, energy and means to the work of her society and church. Other charitable organizations also enjoyed the benefit of her counsel and service. Of her it could well be said, as it was of Dorcas, "This woman was full of good works and alms deeds, which she did." Her first husband was the late Rev. Wm. G. McElheny, who died after a few years service in Hoboken, N. J,

COM.

MRS. BARR'S FIRST HOME IN INDIA
AND WHERE SHE DIED.



MARY E. BARR.

LATE PHOTOGRAPH.

REV. AND MRS. J. S. BARR
1861—BEFORE GOING TO INDIA.

Thou wilt shew me the path of life: in Thy presence is fullness of joy: at Thy right hand there are pleasures forevermore.